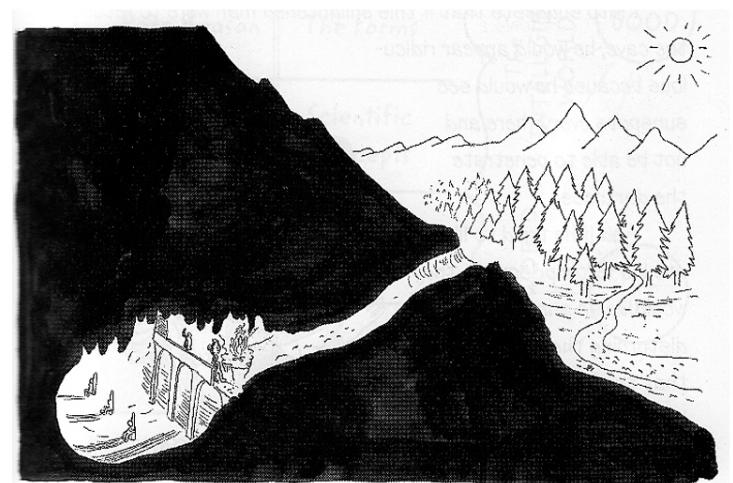
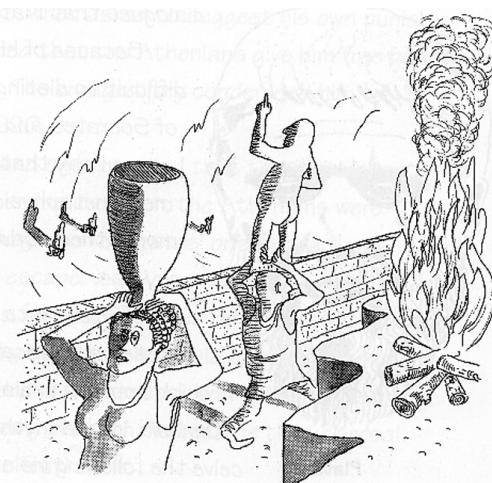


# THE TWO WORLDS THEORY

## Plato's Allegory of the Cave...

- » In the allegory, Plato likens people untutored in the Theory of Forms to prisoners chained in a cave, unable to turn their heads.
- » What the prisoners see and hear are shadows and echoes cast by objects that they do not see.
- » As such, the prisoners would *mistake appearance for reality*. They would think the things they see on the wall (the shadows) were real; they would know nothing of the *real causes* of the shadows.



# THE THEORY OF FORMS

## An Overview...

Some essential points of the middle period Theory of Forms...

- » **A Form is a “one-over-many”**

In other words, there is a Form whenever two or more things have something in common: “*We are in the habit of positing a single Form for each plurality of things to which we give the same name*” (cf. *Rep.* 596a)

- » **Forms are paradigms**

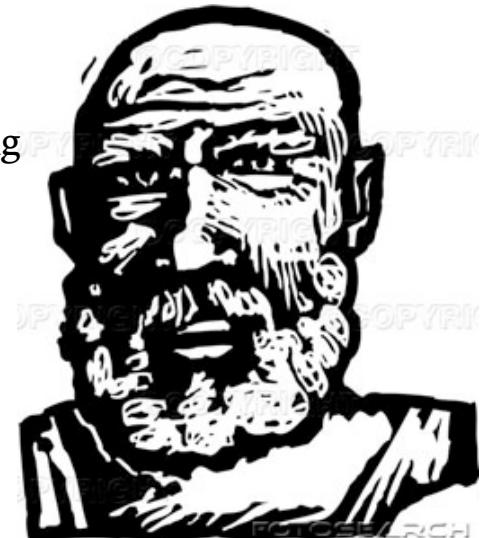
- » Things *participate* in the Forms by being appropriately related to these paradigms—presumably by *resembling* them in some way.

- » **Participation explains predication**

So, for instance, a thing’s *being equal* consists in, and is explained by, its *participating* in the Form of Equality (cf. *Phaedo* 100c)

*In general: X’s being F is explained by X’s participating in the Form F-ness*

- » A good summary statement is provided at *Phaedo* 130e-131a: “*There are certain forms, whose names these other things have through getting a share of them - as, for instance, they come to be like by getting a share of likeness, large by getting a share of largeness, and just and beautiful by getting a share of justice and beauty*”.



# THE *PARMENIDES*

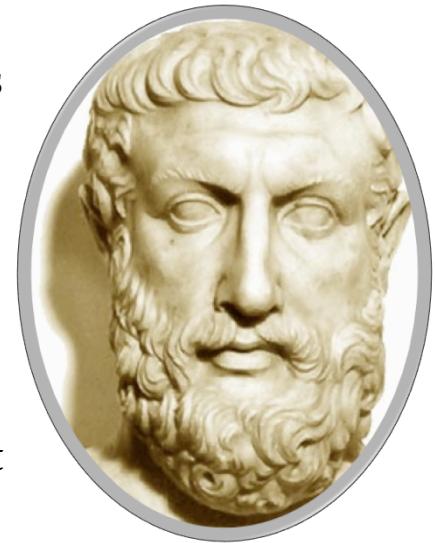
## A Problem With the Theory of Forms...

### Parmenides' 3<sup>rd</sup> Man Argument...

- » Perhaps the most forceful criticism of Plato's theory of the Forms comes from Plato's own hand. For in his dialogue *The Parmenides*, we encounter the infamous Third Man Argument.

### *The Context and Setting of the dialogue...*

- » A discussion involving “the young Socrates” and the two Eleatics, Zeno and his teacher Parmenides.
- » The Eleatics argued for *monism*, the view that reality is one: a permanent and unchanging unity. In their view, *pluralism*, the view that there are many real things, is false.
- » Socrates offers the *Theory of Forms* as an alternative to Eleatic monism. It is put forward as a variety of pluralism that does not give rise to the absurdities that the Eleatics find in pluralistic theories.
- » Parmenides and Zeno's reply is to attack the Theory of Forms, to show that it leads to puzzling consequences of its own.

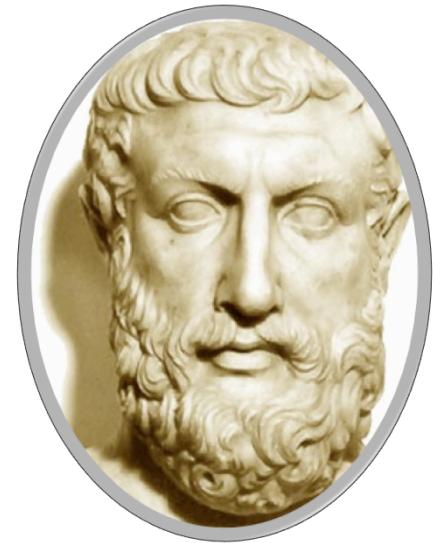


# THE PARMENIDES

## A Problem With the Theory of Forms...

### Parmenides' 3<sup>rd</sup> Man Argument...

- » Although it is a complex argument, there is general agreement that the aim of the TMA is to show that certain elements in the theory of Forms are inconsistent with the thesis that *there is one unique Form* (say, F-ness) for each of the many (particular) F-things.
- » The *gist* of the TMA can be outlined as follows:
  1. Parmenides enunciates Socrates' thesis that there is a *single Form*, say "Largeness itself", over the *many* large things that we see
  2. Parmenides then suggests that if we consider Largeness itself together with the other large things, there will appear another Form, say "Largeness" by which all of these things are large
  3. Thus there will be another Form of Largeness over the (first) Largeness itself and its participants, and then another over all of these by which they are large
  4. The result, according to Parmenides, is that there will be not just one Form of Largeness, but an unlimited number of them (132a-b)



# THE PARMENIDES

## The Third Man Argument...

<b>Step One:</b> We assume a number of things are (or ‘appear to us to be’) large.	a, b, c
<b>Step Two:</b> From this we infer that there is a Form (Largeness) by virtue of which they all appear large.	F-ness1 a, b, c
<b>Step Three:</b> We now consider all of the items discussed in Step One (i.e., all of the large things we were considering) AND Largeness, the Form by virtue of which they all are (and appear to us to be) large.	a, b, c, F-ness1
<b>Step Four:</b> From this we infer that they all (i.e., the participants and the Form) participate in a Form of Largeness.	a form of F-ness a, b, c, F-ness1
<b>Step Five:</b> From this we infer that the Form introduced in Step Four is a second Form (Largeness2), distinct from the Form (Largeness1) introduced in Step Two. This second Form is the one by virtue of which the first Form and all of its participants appear large.	F-ness2 a, b, c, F-ness1
<b>Step Six:</b> We now consider all of the items discussed in Step Five (i.e., all of the large things we introduced at Step One, the Form we introduced at Step Two, and the second Form we introduced at Step Four and distinguished at Step Five).	a, b, c, F-ness1, F-ness2
<i>And so on, ad infinitum...</i>	

# ARISTOTLE

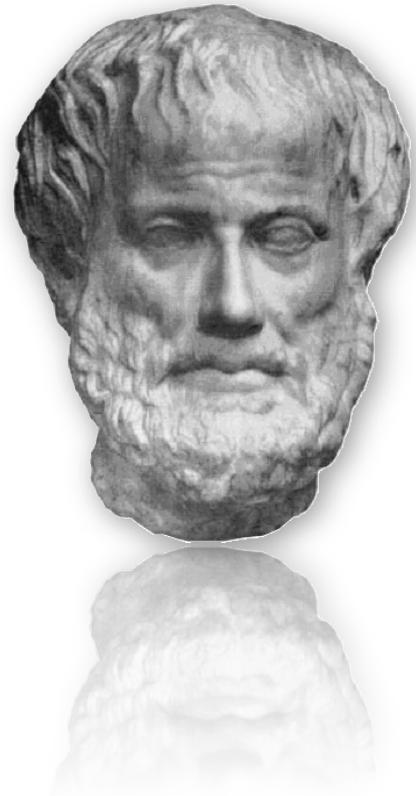
## Some Prolegomena...

### Biographical information...

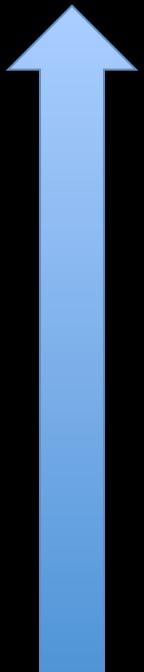
- » Born in 384 BCE, a Macedonian, wealthy family, studied at Plato's Academy, left Athens after Plato's death, called to tutor the young Alexander the Great, in 335 BCE he returned to Athens to found his own school called the Lyceum, after Alexander died Aristotle fled Athens for fear that the Athenians would "sin twice against philosophy", shortly after leaving Athens, Aristotle died at the age of sixty two

### Some key ideas...

- » Rejection of Plato's theory of *transcendent* Forms
- » Having dismissed Plato's "two worlds theory", Aristotle advances a theory of *immanent* Form... In other words, although Aristotle agrees with Plato that there are universal forms that are *objective*, essential for *knowledge* and that constitute the *essences* of things in the world, Aristotle thinks that these forms can only be the cause and explanation of things if they are *an intrinsic part of things* themselves.
- » As such, Aristotle's method of philosophical inquiry begins with what we encounter in the natural world— that is, with what we *see* and *believe*



**MOST REAL**



**MOST REAL**

